

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, SEPTEMBER 7, 1899.

NEW SERIES, VOL. 1, No. 41

Rev. C. Welch paid us a pleasant visit early in the week.

In 1900 the Baptist Young People's Union will hold its annual meeting in Cincinnati, and in 1901 in Denver.

Our College opens two weeks from to-day, Thursday, the 21st inst. An unusually large number of students are expected.

Rev. V. H. Nelson, of Carrollton, made our office a pleasant call early this week. We have long known Bro. Nelson and are always glad to meet him.

The College has begun the erection of a new cottage on the campus. This is to be occupied by ministerial students. No doubt it will be filled as soon as completed.

Bro. W. J. Derrick writes: "Yesterday was one of the best days I ever had with the Canton church. Our people feel encouraged. The Lord bless you more and more in your good work."

Blue Mountain Female College opened yesterday, the 6th inst. with a very fine showing. There is no estimating the great good this grand institution is doing. Wherever in Mississippi one goes he meets Blue Mountain girls filling well their mission in life.

We had a very pleasant hour with Dr. Sproles in our office a few days ago. He reports a fine day with his church last Lord's day, which was his first day since his return from the mountains of N. C. He is physically strong, and he is very bouyant and hopeful.

Mrs. Alice C. Simmons, a citizen of this city, and a member of the Jackson Baptist church, died on the night of the 4th inst. Her burial took place on the afternoon of the 5th inst. from the Baptist church, where the funeral services were conducted by Dr. H. F. Sproles of Vicksburg. The services were tender, impressive and instructive.

The Winona church has voted

their pastor, Rev. W. P. Price, a vacation of a month. He gave our office a pleasant call on his way to South Mississippi, where he will spend his vacation. Do not fail to read carefully his sermon in this issue. After it was preached many of the members expressed their appreciation of it.

Rev. T. J. Miley came as far as Jackson with his daughter to see her on the special coach for Blue Mountain, where she will be for the next ten months. Brother Miley is one of the most useful young men in our state, doing possibly more work than any other man. Good cheer comes from his field.

Mrs. B. O. McGee, nee Dean, of Leland, Miss., died in Memphis on last Friday. Sister McGee was a member of the Baptist church at Leland and by her lovely character won the esteem of all who knew her. We are sure a more extensive notice will be given of her death. We extend our heartfelt sympathy to her grief stricken husband and relatives.

In another column will be found an advertisement of the Howard College, Ala. This institution is located at East Lake, adjoining Birmingham. It is doing a grand work. It stands to Alabama Baptists as Mississippi College does to Mississippi Baptists. Clear of debt and with fair skies this institution promises much for the uplifting of Baptist matters in Ala. Next session opens September 26th. For any desired information, address F. M. Roof, President, East Lake, Ala.

See!

THE BAPTIST will be sent to new subscribers from the time the subscription price reaches this office till January 1, 1901. Sixteen months for \$2.00. Remember it will not cost you any more to get THE BAPTIST from now till January 1, 1901, than it will from January 1, 1900 to January 1, 1901.

College Tidings.

Clinton is filling up with fine citizens. The following excellent

people have recently or will soon move to town. Mr. C. I. Allen of Hazlehurst, Lucius Lifford of Ashland, Mr. Ben Trotter of Brownsville, Messrs. Stevenson and McArthur from Raymond, Professors Dickey and Brunson of Lexington, and others.

The president of the College has been kept at home recently by sickness of his wife and baby and has missed several Associations that he had hoped to attend. There have been many letters, however, that needed to be answered by return mail and so the president was probably more needed at home than any where else. It is two weeks yet before school opens and we are looking for a fine attendance.

Profs. Eager and Latimer are in the University of Chicago and the other professors are all busy. I have been prevented by sickness in my family from attending the opening at Blue Mountain, but a telegram today assures me that their opening tomorrow will be the largest of the institution.

Hillman College opens next week and her prospects seem fine. Three cheers for our Mississippi schools. Let every Baptist say, amen.

W. T. LOWREY.

Copiah Association.

The Copiah Baptist Association met with Bethel church, Thursday, August 31. The meeting was largely attended by messengers from the fifteen churches comprising the Association. The local attendance was fairly good. J. W. Didlake, of Crystal Springs was elected moderator; J. P. Hemby, of Hazlehurst, clerk, and J. C. White, of Hazlehurst, treasurer.

Letters were read from thirteen churches, Hazlehurst and Wesson church letters being absent up to the time I left, and these thirteen letters showed a total increase by baptism of 122. Several churches reported active Sunday schools. No B. Y. P. U's were reported but I know of one church in the Association that has a very enthusiastic one.

The regular subjects of Sunday Schools, Temperance, Missions, etc., were reported and discussed.

Among the visitors present were: J. J. W. Mathis, Dr. Geo. Wharton, of Hillman College, and Dr. L. S. Foster of the Baptist Orphanage.

The next session of the Association will be held with New Zion church, five miles west of Crystal Springs, beginning on Thursday before the first Sunday in September, 1900.

Bro. J. C. Farrer is the pastor and he and his noble church did credit to themselves by the royal entertainment they gave messengers and visitors.

My home was with Bro. Izard and family, whose kindness was unbounded.

W. A. McCOMB,
Crystal Springs, Miss.

MAYTON, MISS., Sept. 1, '99.

To visitors coming to the Rankin county Association Friday before first Saturday in October, Sept. 29 and 30 and Oct. 1 and 2, meets with the Union Baptist church, Mayton, Miss., 1899. Nearest railroad point Pelahatchie. To all who may want conveyance from Pelahatchie please write to me at Mayton by the 25th of September and we will arrange for their conveyance. Let the Editor be sure to come, as well as secretary A. V. Rowe, J. A. Hackett and as many more as will.

Yours,
T. J. Miley.

Bro. M. K. Thornton says:

"Please let me say through the BAPTIST that the A. & M. College will soon open at this place. There will be in the number entering sons of Baptist parents. I will be glad that the parents or pastors will either write some one of our deacons or myself about these boys that we may know who they are. It might be well to give them a letter of introduction to some one of us so that we may learn them on their entrance. We want to bring them under the influence of our church as much as we can, and a letter from some one will assist us in reaching them. Our deacons are W. H. Glenn, C. A. Hogan, J. M. Joiner, Dr. J. C. Robert, A. M. Maxwell and J. A. Glenn. Any one of these as well as any other member of our church will take pains to bring any of these students under the influence of our church and Sunday school."

Salutatory.

As I write the first word as editor of THE BAPTIST, I do so with a deep sense of the honor conferred upon me and of the confidence reposed in me, on the one hand; and, on the other, conscious of the great responsibility that attaches to this place. I trust I shall not disappoint my brethren, and that they will not disappoint me. Brethren, I shall do all I can for you, and will expect you to help me by your wise counsel and varied experience. You will always find me ready to consider any suggestions looking to the advancement of the cause of our common Lord. I feel my inability to lead our great Baptist hosts to the high planes they desire and deserve. But by your faithful cooperation with me in this work committed to my hands, we may all become "laborers together with God" in carrying our work in Mississippi to a higher degree of efficiency, than we have hitherto reached.

Our paper is a great power in Mississippi. Any similar paper in any State is a great power. In less than one year, THE BAPTIST has wrought much. The beautiful harmony that prevails in our much loved State, and which was so forcibly emphasized in our recent Convention at Aberdeen, may justly be attributed in large measure to the pacific policy of THE BAPTIST. This journal has tried to be helpful to all our denominational enterprises, and I believe it has been.

Under the faithful leadership of my worthy predecessor much good has been done; and by his wisdom, experience, Christly spirit and impartial dealing with all, he has very much endeared himself to the brotherhood. But the work he has done makes it possible and imperative that we enlarge our conceptions, our plans and our activities. A great work claims the attention of Mississippi Baptists. The possibilities of our State are great; and her resources large and varied. My supreme effort shall be to assist our people to see their opportunities and to utilize these resources for the glory of God and the betterment of men. I shall make mistakes, no doubt; but they will be much fewer and much less hurtful if all will lend a helping hand in time of need.

The present pacific policy of the paper will be continued. THE BAPTIST is no pugilistic arena. It invites investigation and even criticism of principles and measures, but will assiduously guard against the entrance into its columns of all

sharp personalities and bitterness. Anything whose manifest purpose is to spring a controversy just for the sake of a controversy, will be rejected. We would be glad to have a purely exegetical treatment of several subjects: as regeneration, faith, hope, love, assurance, fellowship, etc. In our judgment, we do not need, just now at least, much of any controversy. What our people want to know is what our Lord has said, and not what some man has said. We are not so much concerned to know how far wrong some brother has gone in theology, nor why, as to know just what the truth is in Jesus Christ. It shall be the purpose and effort of THE BAPTIST to conserve and promote peace, harmony and cooperation in our Baptist Zion.

Now, brethren, I need and request your help. I am persuaded you will prove yourselves really helpful in building up a really strong Baptist paper in Mississippi. I have always trusted my brethren. I believe in them. They belong to God's nobility. They will be equal to all emergencies. And besides the help in counsel and contributions to the paper, accept as sincere my final word that you pray for me.

Fraternally,
T. J. BAILEY.

Different Sorts of Glasses.

No man is so bad as his enemies imagine, and no one so good as his friends suppose. The enemy looks through one sort of glasses and the friend through another sort. Objects under review take coloring from the glasses through which one looks. If the glasses are green every thing assumes a greenish hue, and if red every thing becomes red. If one is hunting for weak places in a fellow man, he uses magnifying glasses. Then a defect which would scarcely be perceptible to the natural eye, becomes quite prominent and ugly. One generally finds what he is looking for. If you are searching for the excellencies in one's character, you are sure to find them; and you will find none of the defects, because you are blind to them. They are not the game you are after. Our vision is blurred by sin and self-interest. Our evil hearts cause us to see only sin in men. Our selfishness causes us to see only good in our loved ones and those whom we can use.

We need that God give us a new and correct medium—a new heart—through which to view men and things; then we shall see things as

they are. The natural man is beset by so many optical illusions until he can never be sure that he has a correct impression of anything. Having selected his own glasses, things appear as he desired them to appear. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." We ought to receive from the all-seeing One the glasses of a pure heart, and we shall see God. Being properly adjusted to our God, we shall understand and love our fellow men as we ought, and not place any unjust interpretations upon their actions. Having the crystal lens of God's pure love, we shall be able to properly estimate men and things, and not to think of ourselves and friends more highly than we ought, neither to underestimate the good that is in those who are at variance with us.

Enlargement.

H. F. S.

The common lesson taught by our Lord in the parables of the Pounds and Talents is Fidelity to Opportunities. One of the important facts emphasized is, that fidelity is rewarded by larger opportunity.

Opportunity of service is given to men according to endowment, ability; and, in order that this ability may go out into efficiency. Every disciple of Christ has a special commission from his Lord. He will give him opportunity to meet this obligation. He urges upon him fidelity to this trust.

I am writing for encouragement. If any one needs warning let him remember that Jesus says a gift unused is a gift forfeited—"Take away from him the pound;" that opportunity neglected is opportunity transferred—"And give to him that hath ten pounds."

Fidelity to opportunity is always rewarded. But how? Not with something separate and different in kind, but by enlargement of the same thing—larger opportunities. This is also a result, a consequence. Fidelity, in any business, and certainly in that for the Lord, always brings greater opportunities for conducting that business. Fidelity in small things means authority in large things. Faithfulness to small opportunities is rewarded by vaster fields, intenser activities, larger opportunities. Jesus said to the diligent servant: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord." This greater service is our Lord's joy, and he invites us to enter it.

With an open door, enlarged opportunities, and a heart to enter and seize them, God will give strength to use them. We will be

We have had large success in our missionary and educational work. What does it mean? Fidelity to the past. How inspiring and uplifting the assurance that God has accounted us faithful! Larger opportunities for the future. How exalted the privilege! How solemn the obligation! Shall we be wise and courageous to seize and use these greater opportunities?

All our boards—Foreign, Home and State Mission, and that of our College—call in clear and ringing tones for enlargement, for more laborers and larger gifts, for more teachers and better pay and equipment. We rejoice in what we have done. Every Baptist speaks well of the achievements of our College. Well, the time has come when we must do more or talk less. The harvest on our mission fields at home and abroad have been rich and abundant. But what are the few gathered sheaves compared with the wide fields of golden and perishing grain? Let us undertake greater things for Christ. Let us enlarge our gifts and the number of givers. If we have given much and God has blessed the gift, it is that we may give more.

These open and wider doors are not only calls to duty, which we can and must heed; they are also rewards for fidelity, which we should gratefully, joyously accept. O, we must enter upon a larger and truer and purer life, and this larger living must be followed by larger giving. If our life is in Christ our living must be, will be, enlarged. In this way he rewards his disciples. And these larger opportunities and desires to use them is his joy. He calls us to enter into that joy.

With enlargement of opportunity, God will give deeper desire and greater ability. It is his law in grace as well as in nature that fidelity in any calling brings love and strength and courage for larger work. Our supreme need is enlargement of heart, so that we can have a beneficent love, a heart-compassion, not for a few men, but for mankind, for a whole world of sinners for whom God gave his only begotten Son. We need, O, we need, God help us to crave and take in, the mind of Jesus, the spirit of self-denial and self-sacrifice. "He saved others, himself he could not save." We must lose ourselves if we would save others.

With an open door, enlarged opportunities, and a heart to enter and seize them, God will give strength to use them. We will be

rewarded with enlarged ability. He has never sent a man on a mission for him and allowed him to go alone. Neither the commission nor the promise has been withdrawn. Jesus still says: "Go, and I will go with you." This promise is necessary and sufficient. The Omnipotent will be the Omnipresent One. We cannot fail. Our reward and our joy, even in the heavenly world, will be larger capacity and desire and opportunity to love and serve our adorable Redeemer. That will be enough. God's infinite fullness, and man's ever-enlarging desire and capacity to take it in.

Get and Give Information.

The advance movement ordered by the Southern Baptist Convention in Louisville, Ky., can be made a glorious success only by the hearty cooperation of our churches. The Board is acting in accordance with what the Convention ordered. Six new missionaries have already been appointed, and in two weeks more we will likely have at least eleven under appointment. We are carefully investigating other applications with a view to appointment. Some of the new missionaries have gone to their fields; others go soon. We need the cash money to send out these men and women. Besides this we have our regular expenses to pay every month. We desire to say a few words to brethren who wish to see the work move forward, and we ask their aid in an important way.

The people must have information about the work we are doing, if we get them thoroughly enlisted. We should let them know of how gloriously God is blessing our workers in foreign lands. Tell them of the eight hundred and forty-five converts baptized by our missionaries last year. Tell them about the needs of the work, the calls for men and women at important points, the vast destitution, the great responsibilities and opportunities.

Give information as to the manner in which the work is done by the Board, how missionaries are appointed, how they get their salaries, how much it costs for expenses in the home land. Many good people do not know and alas that many have been misinformed. Some still hear circulated that old falsehood, which so pleases the devil, that it takes the larger part of every dollar given to pay the expenses in the home land. Let the people know that it only costs about fifteen cents for all expenses in the home land, and that eighty-

five cents on the dollar goes to the missionaries. Let the people know that those who labor at home in the interest of the work are as truly serving God as those who go to the front.

It is useless to get provoked with brethren and sisters for believing falsehoods, if we fail to give them the truth.

Some one will ask, Where can I get information? We will be glad to furnish tracts free to any who apply. These will give information. Besides the tracts, the *Foreign Mission Journal* is full of facts which can be used to advantage. If any pastor cannot afford to pay 25 cents a year for this, and will let us know, we will send it to him free.

Our associations are now meeting, and many of our churches are reorganizing their work for the fall and winter. If any brother or sister will kindly distribute tracts, drop us a card and we will send a supply at once. We will gladly send sample Journals to any who wish them, either to read themselves, or in order to get up a club.

Brethren do not neglect this matter. We must inform our people if we succeed in interesting and enlisting them in the work.

We hope to get many orders for tracts and Journals in the next few weeks. We can also send the last annual report of the Board to those who wish it.

Yours fraternally,
R. J. WILLINGHAM,
Cor. Sec'y.

Foreign Mission Rooms,
Aug. 24, 1899.

Blue Mountain Chow Chow.

BY ST. CLAIR LAWRENCE.

Bro. David E. Gupton, a blind youth under twenty-one years of age, gives unusual promise as a poet. His last production, "Al-lime," published in the *New Albany Gazette*, aligns him with the poetical writers of first class talent.

Our people are in deep sympathy with Dr. B. F. Leavell and family, of Clear Creek, Pontotoc county, who lost two grown sons last week, occasioned by choke-damp in a well in which they were at work. Only last year Bro. Leavell lost the mother of his children. Sister Leavell was a great favorite at Blue Mountain, and a sister of Dr. J. B. Gambrell, of Texas, one of the most distinguished preachers in all our Southland. The Lord comfort the bereaved.

Tippah Association is to convene with Ashland church on the 31st inst. Every needed prepara-

tion has been made, among other things substantial church repairs and a new organ, so that the nearing session is likely to be one of the best the body has ever held as it respects material supplies. May the Lord grant us a rich spiritual feast to correspond in abundance with the hospitalities likely to be spread, for all alike, by this big-hearted, liberal-minded people. The writer has been pastor at Ashland for several years. A better people are not to be found anywhere.

Prof. T. E. Mortimer, of Winona, a graduate of Mississippi College, has been elected principal of the Blue Mountain Academy. A high, graded school for young men, such as is necessary to prepare our boys for a college course, has been the need at Blue Mountain for years past. This want is met at once, by the election of Prof. Mortimer, who is to be placed at the head of a good faculty to be chosen by the trustees at an early period. Our High School, for boys, will open in a few weeks.

Our protracted meeting at Blue Mountain closed on Sunday evening last. From the beginning—2d Sunday—it was one of marked interest. Pastor Carter did the preaching mainly. Bro. Harvey, the blind preacher, was with us one day and delivered one sermon which was excellent. We secured three young ladies for baptism, among them the daughter of Bro. and Sister Berry of the College. A son of Bro. W. G. Thompson made glad the hearts of the parents and other children by a relation of his Christian experience and baptism. This completes the list with Bro. Thompson's family—they are all members of the church now. Bro. Carter preached with much power, even to the surprise of many of our people to whom he is comparatively new. His sermons were sound in doctrine, logical in diction, eloquent and convincing. Everybody was delighted.

"With my Alma Mater," is the title of a little souvenir of which Miss Birdie Lee Fitzgerald, of Van Fleet, Chickasaw county, is the author. She is the daughter of an old-time friend of your scribe which adds to our appreciation of its beauty and high poetical merit as a "keepsake." The price of this little gem is only 25 cents. Send for it.

On the second Sunday of this month we commenced a meeting at Gupton, of which church we have been the pastor since its organization several years ago, Bro.

The only house in America handling all of the leading artistic instruments. Agents because there is more money in the cheaper makes which they sell at a good price.

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We can sell you Pianos factory and you profits.
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In doing so mention this paper.

Harvey, the blind preacher, assisting. On Tuesday we were prostrated, and could not attend another single service until the close on Thursday night. Pastor Carter, of this place, came in and conducted the subsequent services, Bro. Harvey doing the preaching mainly. The meeting did much good and resulted in two accessions by experience and baptism. We expect to resume the meeting on Saturday before the second Sunday in September.

The way which thou wouldst have me go, is all I ask; all I would know. I ask, O Lord, of thee to choose for me the way I cannot lose. Delight or suffering, toil or rest, Whate'er my Father wills is best.

Poplarville High School.

362 students, 130 boarders, new buildings, able faculty.
8th session opens Sept. 4th, 1899.
Send for catalogue.

W. I. THAMES, Principal,
j27 6t. Poplarville, Miss.

Annual Convention National Baptist Association,

NASHVILLE, TENN., SEPT. 13TH, 1899.

For above occasion, the Q. & C. Route will sell tickets to Nashville and return at one fare; dates of sale, Sept. 11th, 12th and 13th, final limit Sept. 22d, 1899.

R. W. BOND, Ticket Ag't.

SEND ONE DOLLAR
AD. OUT
and send to me, state your height, weight, number inches around body at breast, taken over vest, under coat, close up body at waist and hips and length of leg inside pants seam from light to crotch to heel, state size of foot with width or length of foot and color wanted, and we will send you by express, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 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SUNDAY SCHOOLS.

Lesson for Sept. 10, 1899.

BY W. F. YARBOROUGH.

ENCOURAGING THE BUILDERS—Hag.

2:1-10.

Golden Text—Be strong all ye people of the land, saith the Lord and work for I am with you.—Hag. 2-4.

In the interim, between laying the foundation and completing the temple, the returned exiles fell on evil times. For various reasons they were slow to take up the work of rebuilding. The Samaritans, whose proffered aid they had rejected, opposed them; the central government under Cambyses was in a state of upheaval; the wealthier of their own number were occupied with enhancing their personal fortunes and building splendid homes right in sight of the temple ruins; their harvests were cut short from drouth, blight and mildew, in fact everything seemed unpropitious for taking up the work for which they had returned to Jerusalem. In their poverty stricken and depressed condition there must be a force outside of themselves to arouse them to action. This came in the shape of a message from God through Zechariah and Haggai the first post exilic prophets. The burden of Haggai's prophecy, from which our lesson is taken, was the rebuilding of the temple. In a simple, straightforward rugged style he took up the duty that lay nearest the people and urged them to its performance. This was an important duty because the temple was the expression of the principal idea underlying Israel's existence, viz: The worship of the true God. On the first day of the sixth month of the second year of Darius the prophet Haggai exhorted them to begin work on the temple. This was B. C. 520 and the month corresponded to our September or October. They began about three weeks later, the 24th day of the same month. Amid the depressing conditions the people needed encouragement. Our lesson recounts the encouraging words which God sent them through Haggai.

Verses 1-5. Strong exhortation. This message of encouragement came on the 21st day of the 7th month, about a month after the work began. It was the seventh day of the feast of tabernacles, Lev. 23:33. It had only been sixty-six years since the destruction of Solomon's temple and there were likely present quite a number who had seen it in its glory. The new building had doubtless pro-

gressed far enough for them to see a striking contrast between the two. We saw in our last lesson the effect the remembrance of the former building had on the old men who had seen it. Many think Haggai himself was old enough to be among this number, but whatever may have been his age or state of mind Jehovah had spoken to him and he had a message of encouragement for the people. "Courage Zerubbabel! Courage Joshua and all the people and get to work!" is the key note of the message. This encouragement has a solid foundation, being based upon the fact of Jehovah's presence with them and his faithfulness to them. He will direct and help them as he has already proved in the time of the exodus. God's presence promised with an experimental demonstration to enforce it, is assurance enough to encourage the most despondent.

Verses 6-8. Sure prophecy. To show the reasonableness of this hopeful view the prophet calls attention to God's relation to the powers that be. The then existing state of confusion in the politics of the Persian Empire and in fact of all the world would turn out to the well-being of God's people. Darius would overcome all rival powers and not only give permission to the Jews to proceed with the building of the temple but would protect them in the work and contribute to its completion. As Jehovah had shaken the nations before in behalf of his people so once again in a little while he would cause history to repeat itself. The R. V. renders the phrase "desire of all nations" "desirable things of all nations." This is likely correct because the Hebrew verb is plural and the noun by a change of vowel points can also be construed as plural. The word means things to be desired and was so understood by the translators of the Septuagint. The rendering of A. V. doubtless comes from the Vulgate. The meaning is that the nations of earth would come bringing their gold and silver and treasures of all kinds to God's house. The reference is primarily to the material glory of the temple and found its fulfillment in what Darius and Herod did in bringing the wealth of their kingdoms to contribute to its glory, but why may we not see in the prophecy some promise of what the nations in coming time would contribute to the glory of God's spiritual temple as they offered themselves with their best treasures?

Verse 9. Glorious promise. Humanly speaking it was almost

incredible that the latter glory of this house would be greater than the former glory. Some of the most striking symbols of God's glory were wanting. The promise can only find its complete fulfillment in the glory of that temple which is in the body of Christ, which is the church of the living God. As the real presence of God through the Spirit surpasses the glory of the Shekinah or symbolic temple that stood on Mt. Moriah. This temple indeed shall be the glory of the whole earth as "the kings of the earth do bring their glory and honor into it."

PRACTICAL POINTS.

1. We need scarcely hope to reach that point in our religious works when we can claim exemption from seasons of despondency.
2. This message coming, as it did during the feast of tabernacles suggests that we often get our clearest visions of God's presence and power while engaged in worship.
3. Immanuel or "God with us" has been through all the ages the highest source of inspiration to God's workers.
4. As the silver and gold are God's, the earthly possessions are God's trustees to whom he entrusts his business. Sometimes there has to be a general "shaking up" before God gets his dues.

Our Sunday School Board.

As we are now entering upon the Associational season the work and growth of this Board should be presented for the consideration of our people as never before. In *The Teacher* for September may be found an admirable article prepared with great care by A. J. Barton, concerning the Board as an educational mission force. Brethren at the Associations who may write or speak on this agency upon which abides the divine favor will find many valuable suggestions and much food for thought in the article above named.

In the language of Dr. Frost, the genial Secretary of the Board, "make the periodicals go and every thing else connected with the enterprise will go."

We ought to make them go, for in so doing we will have more Sunday schools, larger and better ones, more teachers and they better qualified for their responsible position, more parents enlisted, more preachers aroused and the masses moved powerfully in right directions.

The work of this Board should be earnestly discussed at every Associational gathering in the

State. It will prove a fruitful theme.

Let some of the brethren talk about Frost, "long Jimmie," if you please. How he has conducted the enterprise from its small beginning up to its present standard of usefulness. How he has prayed and labored, watched and waited for the coming day of brightness and power.

Some might speak of the marvelous growth or development of the undertaking, showing up the success from a business man's point of view.

Others might dwell at length on the enlargement of the work—the use of this engine of power for all that it can be made to do.

There are so many things which might be brought out for the encouragement of all Christian workers now in the great harvest fields and for all who may be induced to enlist for more active Christian service, whether sowing down the field with gospel seed or thrusting in the sickle as reapers of the golden grain.

Mississippi Baptists should arouse themselves, lay hold on the means provided by our Sunday School Board and have a sweeping revival of interest along all lines for the good of men and for the glory of God.

A. J. M.

Yazoo City, August 28.

Notice.

The Union Association will convene with Fellowship church, Jefferson county, Miss., Friday before the fourth Lord's day in September, 1899. Fellowship church is two miles from Hays, Miss., on the Y. & M. V. R. R. Visiting brethren that wish to attend this Association will be met at the depot with conveyance if they will write me.

Very truly,

JOHN THOMPSON.

Lorman, Miss.

Married.

At the residence of the bride's grand mother, August 31, 1899, by pastor R. A. Cooper, Mr. R. L. Brand to Miss Evie Mayo. Mr. Brand is reported to be one of Clay county's splendid young farmers while Miss Evie is one of Pontotoc's most womanly women whose ancestors were noted for honesty, decision and Godliness. May life's fair promise be realized.

PASTOR.

Love is never lost. If not reciprocated, it will flow back and soften and purify the heart.—Washington Irving.

Way Notes.

On the evening of the 26th of August we boarded the eastbound A. & V. train for Meridian. The train was heavily loaded with passengers; we had for traveling companions Rev. J. L. Low, who was on his way to Chicago, where he expected to see a friend who had promised him \$1,000 for his church building at Utica, and which he hoped to obtain. On the trip Dr. W. T. Lowery was also with us, looking after the interest of Mississippi College. We preached at Tapelo Sunday, much to the delight of Pastor Cooper and his people, as we learned.

MERIDIAN.

We supplied the pulpit of the Baptist church for Dr. Venable Sunday morning. The Sunday school was largely attended and good interest manifested. We were greeted with a fine congregation at the 11 o'clock service. We know of no church in the state that we think is superior to this church. It is always a delight to be with them. At 4 p. m. we preached at South Side to an earnest little band. State Senator Dana is the Superintendent of the Sunday school. He is nobly assisted by Brother Farr and is doing a good work.

Our stay while in Meridian was at the elegant home of Deacon C. C. Williams, with his interesting family. We dined on Monday with Brother Farr and wife. We thank the Lord for Christian homes.

At 1:30 o'clock the 28th inst., we boarded the northbound M. & O. train and arrived at Tapelo by night. This is a most excellent road and is doing a large business. At Tapelo the Baptists have begun to build an elegant brick church, which will add greatly to the strength of our cause at that place. Pastor Cooper is holding the fort manfully here.

Tuesday morning, August 29, we were joined at the depot on the Memphis and Birmingham road by Dr. A. V. Rowe. A run of 12 miles brought us to

SHERMAN.

This is pre-eminently a Baptist town and they are alive and at work. We learned that there was but one male member in the Methodist church here. A thing like this is so rare that we make special mention of it. We were met at this place by Brethren Wade, Austin, and Tucker, with good carriages and fine teams and they drove us out some eight or nine miles into the country to Longview church, where we met the

WEST JUDSON ASSOCIATION.

The introduction sermon was preached by Rev. George E. Darling. Text, John 17:30-21. He is a boy preacher, but a very enthusiastic Baptist. Rev. T. A. J. Beasley was chosen moderator and Rev. T. P. Randolph, clerk.

The attendance was large and the interest good from the beginning. It was clearly noticeable that perfect harmony prevailed throughout the meeting, while the churches reported in peace, they did not report much prosperity.

Only 49 baptisms were reported in the whole association. Its entire membership is 1,932. The usual reports received due attention. Dr. Rowe made a great speech in behalf of his work and also preached the same day, speaking in all nearly two and one-half hours without rest, but he did not seem at all worsted and the brethren seemed delighted. We preached once during the meeting, we also spoke to the report on publications.

THE BAPTIST was adopted unanimously and heartily as the paper for the Mississippi Baptists and all were urged to take it and read it.

We returned to Sherman and spent Wednesday night, the 30th, in the comfortable home of Bro. Austin.

Thursday morning the 31st, we boarded the west bound train for New Albany, there we took the Gulf and Ship Island (Doodle Bug) road to Blue Mountain. At the depot we found a carriage in waiting for us to carry us to the Tippah Association at Ashland. In company with Brethren Gillentine and Winburne, a ride of 19 miles over a very stumpy, rocky, hilly, rough road, brought us to Ashland, the county seat of Benton county. Here we met the

TIPPAH ASSOCIATION.

This is one of the best, if not the very best Associations in the State. It has embraced a membership of 2,330. It was in session when we arrived, we learned that Elder Gilliam preached the introductory sermon, Rev. W. E. Berry moderator and Bro. J. W. Crump clerk. Here, as in the West Judson Association, great harmony prevailed, not a single negative vote was heard during the session. Bro. Gibson preached at night on the 31st. It fell to our lot to preach at noon the second day. The congregations were immense. Our theme was "The witnesses of Jesus."

All the reports were well written and well discussed.

A committee to co-operate with the 20th Century Committee was appointed, and we would here call

attention to the fact that it would be well for all our Associations yet to meet to appoint such a committee. By reference to the minutes of the Southern Baptist Convention instructions will be found.

We have not time to tell of all the good things of this Association. THE BAPTIST received an ovation. The following was unanimously adopted:

"We recommend most heartily THE BAPTIST, our State denominational paper published at Jackson, Miss., which is, as it were, the eyes of the denomination looking out for and warning against dangers, and looking for the plain paths and admonishing to walk in them. It is clean, pure and sound, and fosters all our denominational interests, and is the best of all papers for Mississippi Baptists."

"In order that it may but serve the purpose of its inauguration and the interest of the denomination it should be read by every Baptist in the State."

"We verily believe if our brethren would take and read THE BAPTIST it would quicken the interest in all our denominational work."

The hospitality at the West Judson and the Tippah Associations was all that could be desired. Dinner at each place, each day on the grounds in great abundance. Our stay at the West Judson was with Mr. J. Dosier and his noble wife and mother who treated us royally.

At Ashland we divided time in stopping at Bro. Bird's, Dr. Farrell's and Bro. Lifford's. Tippah's contribution for mission work last year was \$615.84. Their disbursements were \$520.39, leaving in their treasury \$95.45. They have planned to expend about \$1,000 this year.

Give Your Postoffice Address.

I ask those who write for our paper, please in subscribing their names, to write also their post-office address.

There are some good Baptists in our State who read our paper, and who nevertheless do not know the present address of every one who writes for it. I know this is hard for some of our good Baptist friends to realize, but it's so!

GEO. W.

Clinton, Miss.

Query.

"Suppose a man quit his wife and give no valid reason for so doing, and then marry a young sister of a Missionary Baptist church, what ought that church to do with that young sister?"

Exclude her for unscriptural conduct.

Meetings of Associations.

ABERDEEN—Verona, Tuesday before the 2d Sunday in September.

JUDSON—Bethel, 13 miles east Tapelo, Thursday before 2d Sunday in September.

OXFORD—Pilgrim's Rest Church, Thursday before 2d Sunday in September.

CENTRAL—Terry, L. C. R. K., Thursday before 2d Sunday in September.

COLUMBUS—Brooksville Church, Oktibbeha county, Friday before the 2d Sunday in September.

PEARL RIVER—Shiloh Church, 12 miles south-west Columbia, Saturday before the 2d Sunday in September.

CHICKASAW—Philadelphia Church, 15 miles south-west New Albany, Tuesday before the 3d Sunday in September.

ZION—Milegan Springs Church, Thursday before 3d Sunday in September.

TISHOMINGO—Famington, 4 miles east Corinth, Friday before 3d Sunday in September.

MT. PISGAH—Decatur, 18 Scott county, Saturday before 3d Sunday in September.

TALLAHALA—Pleasant Grove Church, 11 miles south-east Sandersville, Saturday before 3d Sunday in September.

SOUTH MISSISSIPPI—New Hope Church, Saturday before the 3d Sunday in September.

UNION—Fellowship Church, Jefferson county, Friday before the 4th Sunday in September.

FAIR RIVER—Monticello, Friday before the 4th Sunday in September.

SPRINGFIELD—Forest, Saturday before the 4th Sunday in September.

BOGUE CHITTO—Tippah Church, 10 miles east of Bogue Chitto, Saturday before 4th Sunday in September.

CHICKASAW—Fairfield Church, 10 miles south of Shubuta, Saturday before 4th Sunday in September.

YAZOO ASSOCIATION—Greenwood, Wednesday before 1st Sunday in October.

RANKIN COUNTY—Union Church, 70 miles south-east Brandon, Friday before 1st Sunday in October.

MISSISSIPPI—Bethlehem, Amite county, Friday before 2d Sunday in October.

TRINITY—Spring Creek, Friday before the 2d Sunday in October.

PEARL LEAF—Concord Church, Zion Seminary, Saturday before 2d Sunday in October.

SCOTT COUNTY—Bethlehem church, 7 miles north of Morton, Saturday before 2nd Sunday in October.

LOUISVILLE—Flower Ridge, 4 miles south Louisville, Saturday before 2d Sunday in October.

MAGEE'S CREEK—Crystal Springs Church, Marion county, Saturday before the 2d Sunday in October.

KOSCIUSKO—Hebron Church, Friday before 3d Sunday in October.

COLD WATER—Longtown Church, Wednesday before the 3d Sunday in October.

DEER CREEK—Itabena, Thursday before the 3d Sunday in October.

TOMBIGBEE—Mt. Pleasant, 7 miles north of Fulton, Saturday before the 3d Sunday in October.

GHOCIAW—Dry Creek Church, Winston county, Saturday before the 3d Sunday in October.

GENERAL ASSOCIATION—Beulah Church, 13 miles north Hickory, Saturday before the last Sunday in October.

HARMONY—Good Hope Church, (Madison) Saturday before 4th Sunday in October.

CAREY—Union Church, 2 miles east White Apple, L. N. O. & F., Friday before 1st Sunday in November.

HOBOLACHITTO—Corinth Church, 6 miles south Nicholson, Wednesday before the 2d Sunday in November.

CHESTER—Mt. Pisgah Church, 8 miles south Eupora.

Bro. B. F. Miller writes:

"The brethren and sisters are going to dedicate their new church house on the 4th Sunday in this month. Everybody invited."

His Vacation.—"What do you intend to do for a vacation this summer?"

"Send my wife and family out of the city."

Mississippi College in the Delta

DR. CHARLES HILLMAN BROUGH.

It has long been admitted that the Delta is the Garden of Eden of Mississippi, and I predict that in the near future it will be known as the happy hunting ground for Mississippi College boys. The boys of the swamps are ambitious for an education, ambitious many of them to follow in the footsteps of Judge Longino, the Delta's favorite son, the Democracy's nominee for Governor, and last, but not least, a Mississippi College boy of the class of 1874-75.

A worthy example to imitate is this youth of adversity, this man of virtue and honesty, this apostle of the rights of the common people, who has hewn his fortune of fame out of the rough granite of poverty. Small wonder is it that every mother's son along the banks of the Mississippi, the Yazoo, and the Sunflower, and on the shores of Lake Washington and Lake Moon, believes that he is some day destined to be Governor of our glorious commonwealth.

I have just completed a careful canvass of this section, where the "hill people" say microbes float in the water, malaria in the air, and crocodiles in the streets, and I must say that so beautiful is the country, so hospitable are the people, and so generous their support of our noble institution, I was tempted to exclaim, "Would that there were more microbes, malaria and crocodiles in Mississippi."

I found Mississippi College boys and friends of the College as thick as mosquitoes in the hills, and always as energetic. At Vicksburg, the gateway of the Delta, I enjoyed the hospitality of Henry and Arthur Sproles, and Hoeman Henry, and left with the confident assurance that there would be a delegation of at least seven next year from the "Hill City."

At Greenville I found Dr. Toombs, the leading physician and surgeon of Washington county, and one of the best in the State. Mr. R. B. Campbell, whose abilities as a lawyer bid fair to make him a legatee of his illustrious father's name, and my talented classmate and friend, Henry O'Bannon.

At Leland, Dr. Stovall, a grand old patriarch of the Baptist faith, his daughter Milam, who was educated by and reveres Dr. Lowrey as a daughter would a father, and Brother Williams, whose preaching is power, made me feel at home, and Brother Williams promised us his boy.

Out on Jones Bayou and Sunflower River, Brother James Guy-

nes, Carter, Oakes, and Sproles, Mrs. Hollowell, Dr. Tackett, and my old schoolmate, Doekery, were the embodiment of Southern courtesy, and I know it will do all the College boys good to hear that Lester James, Less Hollowell, Ed Guynes, and Albert Campbell, will return, and bring a regiment of new boys with them.

At Cleveland I was given the right hand of fellowship and words of encouragement by Dr. Wells and Brother Cochran, "the Bishop of the Delta."

At Clarksdale, I saw Clarence Mackey, who is enthusiastic at the idea of soon returning to College, and had a talk with his noble mother, who will give us the other boy within a year or two.

At Walton's Station, I was charmingly entertained by Tom Walton's mother and his lovely sisters, and found that Tom was coming back and would bring his "new boy" with him.

My pleasant impressions of the Delta were clinched at Jonestown, where I saw Brother Barnett, engaged in effective pioneer work, the mother and sister of Prof. S. C. Mitchell, formerly professor of Greek and History in Mississippi College, and Frank Grubbs, who will return.

To sum up the situation, there will be heavy gains for the College next year at Vicksburg, Greenville, Jones Bayou, Lebrton, and possibly at Port Gibson, Hollandale, and Arcola, and we will more than hold our own at Clarksdale, Cleveland, Walton's Station, Leland, and Jonestown. Let "the Hills" rally and we will have 300 boys.

Protracted Meetings.

Dear Bro. Bailey:

I am just through with the fifth protracted meeting. We began with Bear Creek church on Saturday before third Sunday in July. The first primary election was just over, and the excitement was at high tide, the second came on in the midst of the meeting, but the church was instant in prayer and exhortation. The meeting continued eight days with thirteen accessions, seven by letter and six by experience and baptism. Bro. M. A. Carr preached three excellent sermons during the meeting.

From Bear Creek, I went to Hopewell to assist Bro. H. J. Vandlingham, with no visible results, to the time I left (Thursday night).

Saturday before the fifth Sunday I went to Taylor Creek, continued six days and had a fine meeting. One restored, five by letter, and six baptized.

On Saturday before the first Sunday in August we began a meeting at New Zion. On Monday Bro. W. L. H. Stranburg came and preached two sermons a day until Friday. Bro. Stranburg is a strong, earnest, gospel preacher, and will not vary one inch to keep off of Pedro toes. Bro. Stranburg is much loved, and highly appreciated by the New Zion people. Baptized one, and good seed sown that we hope may produce a good harvest. This is the twenty-fifth year of my pastorate with New Zion church, and if the Lord wills our relations will continue indefinitely.

Second Sunday in August our meeting began in French Camp. On Monday night Bro. W. E. Ellis, of Senatobia, came and did all the preaching to the close of the meeting. Bro. Ellis is a strong, eloquent and logical preacher. His sermons were messages of love, and Christian encouragement, and were delivered with such earnestness, as to win the love and esteem of all who heard him. Sister Ellis spent a few days with us, and made many friends, who are anxiously waiting for the time to come when she and Bro. Ellis shall come again and spend more time than they did on their first visit.

Thank you for the excellent paper you are giving to Mississippi Baptists.

W. H. H. FANCHER.

"Oom Paul is a man of few words," remarked the man who talks wise. "Well," answered the flippant friend, "you take a look at some of the words in a Dutch dictionary and you won't blame him."—*Washington Star*.

Auf Wiederschon.—After the high church wedding, the fashionable bride and groom shook hands. "Shall we meet again?" she asked, trying to seem interested. "Yes, there's ladies' day at the club, you know," he answered, smiling, for it would be impolite to act bored.—*Detroit Journal*.

An Ounce of Prevention.—"Doctor, a friend of mine has assured me that sucking lemons will prevent sea sickness. Is that true?"

"Yes, provided you sit in the shade of a tall tree while you suck the lemon."—*Standard and Catholic Times*.

"Charley, dear," said young Mrs. Torkins, "the baby is trying to talk again. It's wonderful how he takes after you!" "What was he talking about?" "I think it must have been politics. He started very calmly, but in a few minutes he was as angry and red in the face as he could be."—*Washington Star*.

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Asst. Chief Police.

Feb. 25-12m.

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Prayer.

The apostle gave a voice to the experience of every sincere Christian, when he said, "Lord, teach us to pray." At least three things are necessary in a prayer, first, there must be a desire for something, something for self, something for others, or a yearning desire for a closer communion with the Father, for without this communion we must often grope in mists, and walk in vain shadows. Second, there must be faith to believe that God will give us that for which we ask. The root idea in the word faith means to "bind," and when we say "we have faith in God," we mean to say that we have that in us which binds us to God. And this hidden cord must be in every prayer.

Third, every prayer must be crowned with a "thy will and not mine, be done." These are more than condiments to the real prayer. They are essential elements, and every prayer must have them.

With this kind of a prayer, the soul will have nutriment, whereas the frivolities of the world will prove to be but high confectionaries, on which it will starve.

In him who forgets to pray, doubts will tingle in every fibre with evil energy, as does the tempest when charged with an electric current. He will move under dreary clouds, and all things seem gray and cold.

Prayer hushes the mutterings of short sighted fears, and the self asserting accents of an insisting will and helps us to wait mutely for God's voice, for when he speaks there is calm. When he speaks we can feel the fury of the gale is scattered, and the noises of contending desires, and the whispers of earthly hopes are hushed.

By prayer we grow strong in the "Lord and in the power of his might," but forgetting to pray, we cease to be the skillful wielders of resolute strength, and become dwarfed in spiritual power. Praying with an exultant faith, life will know repose, and the incessant care and labor of the mind will find tranquillity. Such an one can't become discouraged, for he will be backed up by God and will feel it, and life to him will continually blossom into a glorious enthusiasm.

He who is often in prayer will have a broad spiritual horizon, and his geography will take in the world. The words of Jesus, "Go ye into all the world," will sound like a tocsin, and the echo will run rhythmic to the soul. By being much in prayer, we, like Paul, can

soar into the pure air of devotion, and continually look upwards, in a rapture of hope, to the face of God. And often standing face to face with God in prayer, ere we think it, God will imprint his own image on the heart.

Christians often fail to reach the summit of devotional rapture, because they forget to look to the source from which help cometh. Unrest and disquiet which make mutiny in the soul, must be quelled by prayer.

"God is the master light of all our seeing." If this could be remembered, an intense enthusiasm would breathe through us, and we would turn to the great orb from whence come gleams of spiritual sunshine that chase the shadows.

Prayer is the lever which resting on the fulcrum of faith, must lift a world to Christ. The life that spends much time in prayer, is the life that rises above self, triumphing in victory, exulting in praise.

May he who treads unchallenged in the heart, the custodian of our cares, teach us not only to pray, but how to help him to answer our prayers.

W. E. ELLIS.

Senatobia, Miss.

Another \$10,000 Church for the Lord's People.

Allen, Tex., Aug. 25, '99.

As I have received so many nice letters from all over Mississippi in reply to the ones I wrote for THE BAPTIST, I thought as I had continued good news, I might write again.

We are now at Allen, in a meeting with D. E. Gambrell, and the first church. Had a splendid meeting last night, Dr. and his wife to join last night, a Catholic to get converted, and many seekers for prayer. Our meeting has just begun at this place.

Quite a number of visitors from neighboring towns, and quite a number will come and camp.

On my way to Kentucky, I will hold one meeting in Mississippi.

At Hillsboro, Texas, we had a grand revival. The Lord was with us in might and power. Had one of the best choirs in the land, with Prof. Crabb's orchestra, to lead the singing. Ten visiting preachers at one service.

Sunday was a red letter day with us, as we undertook to arrange another \$10,000 house for the Lord's people. \$9,000 has been raised, and will have but little trouble getting the balance. Then the Lord adds to his church one hundred and twenty-five, with

others to follow, most of them by baptism.

Everything is moving on finely in Texas, and the Baptists are having great revivals all over the State.

The Sunday-School Convention is now in session at Houston, and everything is moving on finely down there, from what I see in the *Dallas News* this morning.

Dr. E. E. King is holding a successful meeting at Liberty church.

We are having the warmest weather at this time I have ever felt in this State, and if it were not for the cool nights, cotton would be out way back.

Miss Emma King, daughter of Dr. King, of McKinney, has just returned from Chicago University, where she has been taking a summer course. She will teach in Antioch college next session. Miss Emma is one of the brightest minds that ever graduated from Baylor College. She was born in Mississippi.

I am glad to see that J. D. Bonner reads THE BAPTIST, as I used to preach to him when I didn't know how to preach, and I can't do much better now.

If Brother George Whitfield hasn't gotten enough iron beds for the minister's cottage at Clinton, I will be glad to donate one. I have in my home now a pair of bed springs that Capt. Ratcliff's wife gave me while I was in college, and money could not buy them from me. I often sit and think of that good woman and Sister Leavell, and I can catch a tear stealing down my cheek.

May God ever bless the good women who have always been a friend to the struggling ministerial student, is my prayer.

SIDNEY J. WILLIAMS.

It is said that Professor Blackie frequently told this anecdote on himself. The professor was a wiry old patriarch, with handsome features and hair falling in ringlets about his shoulders; no one who had seen him could possibly forget him. One day he was accosted by a very dirty little bootblack with his "Shine your boots, sir?" The professor was impressed by the filthiness of the boy's face. "I don't want a shine, my lad," said he. "But if you'll go and wash your face, I'll give you a sixpence."

"A right, sir," was the lad's reply. Then he went over to a neighboring fountain and made his ablutions. Returning, he held out his hand for the money. "Well, my lad," said the professor, "you have earned your sixpence; Here it is."

"I dinna want it," returned the boy, with a lordly air. "Ye can keep it and get yer hair cut."

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Write to me or come to see me at Hattiesburg, Miss. L. E. HALL.

Our Pulpit.

Your Calling and Election.

Sermon, in the Winona Baptist Church, Sunday morning, August 13, 1899, by the pastor, W. P. Price.

"Wherefore, the rather, brethren, give diligence to make your calling and election sure; for, if ye do these things, ye shall never fall."—II Peter 1: 10.

Of course, you will not expect me to strike boldly out to sea in the discussion of a subject, when many others who dare touch it at all, only hug closely about the shore. But, if the discussion is not practical, if we do not sit together in some heavenly place today, charge it not to the subject before us; for, if there is any comfort, any consolation, any hope in the Scriptures, for sinful men, more than any other it gathers around "this subject sublime."

I. YOUR ELECTION. The apostle is very urgent, and would have us to be very diligent, to make sure our calling and election.

By election, he means the eternal act of God, by which, of His own good pleasure, and not because of any merit in them, He purposed to redeem, sanctify, and finally save a part, and only a part of mankind. By calling, which is put first, but comes after election, is meant the act of God, in inviting men to accept, by faith, the Lord Jesus Christ as their Savior.

That the Scriptures teach a doctrine of election, no one has the temerity to deny; that it is taught, substantially, as set forth above, I think, is very clear. From the many references to the subject, it would be easy to occupy all our time with them alone; but I shall be content with only giving you a few very plain, unmistakable statements with reference to the elect and their election: "For the elect's sake;" "the elect of God;" "the elect lady;" "avenges His own elect;" "called according to His purpose;" "as many as were ordained to eternal life believed;" "He hath chosen us in Him before the foundation of the world that we should be holy and without blame, * * * according to the good pleasure of His will;" "so it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Then, if there are "elect" persons, there must have been an election at which they were elected.

In addition to being Scriptural it has the advantage of being supported, by good common sense; for, whatever God does, that he must

have eternally purposed to do, and since, He does, in time, save some, of course, He must have eternally purposed to save them—else they never could have been saved, for without election it is certain that all would be forever lost.

It is spoken of as an eternal act; because, from all eternity, before man was, or ever the earth and the world were formed, before the day star flung his light athwart the darkness, or before there was any darkness, when God was alone, with none to advise, He determined to save a part, and only a part—a large part to be sure, a mighty host—of the human race, just so many, no more, no less.

That only a part were to be saved, we are sure; because, only a part are actually saved, according to the abundant testimony of the Scriptures; and, the reason for their salvation is not found in themselves but alone in God—"according to the good pleasure of His will."

We know the reason for our salvation lies not in us for there is no merit in us, at all; for all of us have gone astray and turned every one to his own way. Moreover, we are dead in trespasses and in sins, being enmity to God, having gone into open and downright rebellion.

You don't believe the proposition—that it is not for any good in us that we are saved? All right; those of you who think, or have reason to believe, that it was because of your goodness, in whole or in part, that you were saved, show your hands please. I see no hands. Well, those of you who know or ever heard of anyone who was saved, as he thought, because of any good in him, show your hands please. Still I see no hands.

The fact is, we know that there is nothing in us, of ourselves, to commend us to the loving favor of God, save our hopeless condition. Paul had nothing good in him to commend him unto God; the other apostles had nothing in their favor; the publican plead nothing in his favor save the mercy of God; the jailer makes no plea of merit in his own behalf; neither did any of the other New Testament saints; but all alike confessed, as all have since, and as all do now, that salvation, in whole and in part, in the beginning and unto the end, all the time, and everywhere is of the Lord—"to the praise of His glory."

Nor, are we saved because of "foreseen" faith and repentance; for, those, like goodness, are gifts of God, as results of election; and, therefore, could not, at the same time, have been the cause of that of which they are the direct effects. We are saved by grace through faith and that faith is not of ourselves—it is the gift of God, lest we should boast of having helped to save ourselves.

II. A BILL OF EXCEPTIONS has been filed against this teaching, which we ought to notice before passing.

(1) "If this be true, then God does not treat all alike." Who ever heard that God does treat "all alike?" He will be just, to be sure, in His dealings with all His creatures; He will not, He can not treat any one wrong—perish the thought forever!

But, that he bestows more favor upon some than others, does not, for a moment admit of serious question. If so, a moment's reflection will dispel it. Some people are born in America, and some in Africa—are not the Americans more highly favored than the Africans? Some are born to poverty and distress all their lives, while others are born to health, wealth and earthly happiness. Some are born "thieves," and some "poets." Are not some called to be generals and statesmen, like Cyrus and Daniel, while others are called to be prophets—some pastors, some evangelists, some teachers, some apostles, some deacons, and some laymen? No, no; we have no reason at all to believe that God treats all men with equal favor.

(2) "Your election encourages immorality; for, if I believed that, I would have my fill of sin." Come now, don't be rash; let's reason together: If you are one of the many elect, a Christian if you please, for the twain are one, you have long ago had your fill of sin—see? The Christian, the elect, hates sin now, whereas once he loved it. Do you really love sin? Is it a sweet morsel to you? Do you enjoy its indulgence? If you do, then you have no reason at all to believe that you are saved; but on the other hand, you have every reason to know that you are still in your sins. God pity you! Don't ever make a blunder like that; it is fatal. For we are elected, if elected at all, unto regeneration of heart, holiness of life and purpose, to the obedience of the truth, unto a love for all that is good and pure. In short, and in fact; we are elected unto prayer; unto faith and repentance; unto confession of sins; unto the fellowship of saints; unto the belief of truth; unto love for God's cause; unto a sympathy for lost souls; unto holiness of life on the earth; and, then, finally, to a home in heaven above. This, and

this alone is election. Do you now think that it encourages the sinner to continue in his sins? No, no; the encouragement to continue in sin lies in another direction, and would take us too far afield to introduce it here; for we must hasten on.

(3) "It is unjust to those who are not elected." And where did you learn that? Be careful how you reply against God; for, the Judge of all the Earth "will do right, and not wrong. But let's see; do you want to be saved from sin this morning? Well then, if you do not want to be saved, it certainly would not be wrong for God to let you have your own way about it, would it? He does, in a most earnest way, invite all, even "whosoever will," to come unto him and be saved; and now, if you do not care enough about your own salvation to come, please do not charge Him with injustice, in not electing you to salvation, when you say in the most positive way, that you do not want it. This much aside, now to the objection: You and I, out of Christ, are sinful men, and desperately wicked; and, as such deserve to be eternally damned—and, so likewise, do all the people of earth. In dealing with us, out of Christ, and in our sinful state, God is not dealing as a father with his own children in whom he delighteth, and who delight in him, but rather as a king deals with troublesome and rebellious subjects, who have cast aside his sovereignty and taken up arms against him. In this case the king consults his own pleasure as to what he will do with his rebellious subjects; even so does the Lord God with whom we have to do, and that any should be saved is a matter of pure grace on His part. He can save some, save none, or save all, without the least injustice to any.

When the Governor of a commonwealth, for reasons known to himself to be good and sufficient, pardons one or more convicts, is it true, then, that he must pardon all the rest for having pardoned one or more? It is simply absurd; and especially so, if pardon had been offered to all—and yet, this is just what God does: offers pardon full and free to all, only pardoning those who accept the overtures He graciously makes. Would you be pardoned today? Are you willing to do anything God says, in order to escape from the prison-house of sin, and be forever freed therefrom? Then, you are one of the elect, for no one can have such desires except God be with him, by His Spirit in the inner man.

III. YOUR CALLING. This was defined in the outset to be the act of God, inviting sinful men, to accept, by faith, the Lord Jesus Christ as their Savior. The call has gone forth to the ends of the earth. Look unto me and be ye saved, for I am God and beside me there is none else. "Whosoever will let him take the water of life freely." "Come, for all things are now ready." "My sheep hear my voice and they follow me and I give unto them eternal life, and they shall never perish." Have you not heard this voice in times gone by? Do you not hear the Master calling you today? If so, harden not your hearts; but hear, only "hear, and your soul shall live."

"While God invites how blessed the day, How sweet the gospel's charming sound. Then haste, sinner, oh, haste away While yet a pardoning God is found."

IV. HOW CALLING AND ELECTION ARE MADE SURE. We are urged by the apostle to make our calling and election sure, by doing "these things" enumerated by him in the preceding verses. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," or love; for, if "these things" are added to our faith, the apostle says, we shall never fall.

V. THE RESULT OF DILIGENCE.

(1) Ye shall never fall—not fall away and be finally lost; for that is impossible, according to the Scriptures, and never entered the apostle's mind. He means to say, if we add "these things" to our faith, that we shall never fall into grievous sin; never fall into gross error; never fall out of fellowship with the saints; never fall out of sympathy with the cause of Christ; never fall out of ranks and get behind the marching hosts of God. Then by all means, my brethren, let's be diligent to add "these things" to our faith—the faith that God has given us.

(2) For so an abundant entrance shall be ministered unto us, when we come to the heavenly land.

I can illustrate this abundant entrance easier than I can otherwise tell it. The torpedo boat "Winslow," during the war with Spain, was sent on a fool's errand into Cardenas Bay, where together with her gallant commander, Bagley, she was shot to death. The Winslow was a mighty fighter in her way, but was never intended to withstand shore batteries; and it was only with great assistance that she was saved at all, and brought into Key West. Even so it is, and will be with many Christians. We will be saved, but so lacking in diligence have we been that there will not be much commotion in heaven on our arrival.

How different, from the Winslow, will be the home coming of the Olympia now in a few days. She too went into a bay—Manila Bay, on the other side of the world—and the roar of her guns was heard around the world. But she is coming home now. The proud flagship needs no tug to bring her into port. With all men on deck, and our great admiral in their midst, having donned her beautiful garments of white, her warfare over, amidst rolling drum, booming cannon and shouting millions, she steams majestically up the bay, returns the salutation of the nation, casts forth her anchor, "the observed of all observers," the pride of the nation.

What a glorious home-coming that! How abundant the entrance! What a crown of rejoicing for the hero of Manila Bay!

But, this with all its magnificence, is not worthy to be compared with the glory that shall be ministered unto those of us, who have believed in God, borne the

heat and burden of the day, until the Master announces our warfare over, and bids His servants call the faithful home, and angel and archangel vie with each other while they meet the pilgrim hosts to greet.

And we shall hear a voice, the voice of Him who spake as never man spoke: "Well done, good and faithful servant; enter thou into the joy of the Lord." May it even be so with all of us, "for His name's sake," who hath called and elected us unto His eternal glory.

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Facts To Be Remembered.

Section 315 of the United States Army Regulations reads: "Post

On the 12th day of March, the War Department gave out to certain newspapers the statement that the Secretary of War construed

That best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love.—*William Wordsworth.*



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The Pessimist.

Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes
To keep one from going nude.
Nothing to breathe but air,
Quick as a flash 'tis gone ;
Nowhere to fall but off,
Nowhere to stand but on.
Nothing to comb but hair,
Nowhere to sleep but in bed ;
Nothing to weep but tears,
Nothing to bury but dead,
Nothing to sing but songs,
Ah, well, alas ! alack !
Nowhere to go but out,
Nowhere to come but back.
Nothing to see but sights,
Nothing to quench but thirst,
Nothing to have but what we've got ;
Thus through life we are cursed.
Nothing to strike but a gait ;
Everybody moves that goes.
Nothing at all but common sense
Can ever withstand these woes.

The New Heart.

We can hardly fail, also, to notice that this message of Ezekiel marks a transition in his own views of the power that is to reform men and institutions. Hitherto he has spent himself in showing the folly and wickedness of times. He has sought to strengthen the best in men against the worst. He has believed in the goodness of resident forces. Now he does not speak of something to be done, but of a gift to be received. God Himself is to purify and invigorate human souls, not because men are worthy, but for the sake of His own name. The new heart is not something to be merited or earned, but a gift to be received. We cannot command it, but we can take it. It is the very simplicity of this truth that obscures the gospel to so many minds—*Er.*

The Ambitiousness of Faith.

down to its very roots in order that it may grow up the richer by and by; but a whole field of stumps is not the ideal landscape. The forest, with its wealth of glorious foliage, is the true coronation of the earth. There is a great deal of danger lest the tendency to dwell upon the blessings and culture of doubt may come to make a full and rich faith seem to be a

Against such a tenderer we want to warn one another, and to warn ourselves. Seek faith—as full and rich a faith as you can, and try to know all you can about God and your own soul. Count every new conviction which is really won a treasure and enrichment of your life. There are dangers in accumulation of every sort—danger lest the thing accumulated should lose some of its value as it becomes more plentiful; danger lest the sense of possession should lose for us some of the discipline that can only come in search—but these dangers are nothing to the danger of the despair of faith, the terrible danger of coming to think that God is darkness and not light, the terrible danger of ceasing to hear His perpetual invitation to His children to come into ever more trustful and certain knowledge of His purpose, of His love, and of Himself.

A Horse Appreciates Kindness

"Back him up, Jim!" said the man, pulling lightly at the reins. The horse braced his forefeet and shoved. The wagon didn't move. The man got down from the seat and went around to the back of the

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It is pleasant now and then to see such things.—*American Farmer*

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July 27 61

IMPORTANT.
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J. D. PRACOCK.

The Young People.

Prayer-Meeting Helps.

DRIFTING.—Eph. 4:14. James 1:1-8.

The best safeguard against drifting is not a good anchor but sufficient power in the engine to carry the ship on its course against wind and tide. There was a good illustration of this in the Samoan hurricane of March 15, 1889. Seven warships occupied the harbor of Upolu, near Apia. The ships were at anchor, but the anchors could not hold them in that terrible storm. The only ship that escaped destruction was the British Calliope. Captain Kane determined on a desperate effort to get her out of the harbor. Her furnace walls red hot and her boiler strained nearly to bursting, the Calliope matched her engines against the awful tornado. For a time she stood stationary, then crawled, or rather sidled to the gap in the outside reef, close by the United States ship, Trenton, which was pitching at anchor, with fires drowned and wheel and rudder gone. Then took place the historic scene when the American sailors on the Trenton, as it seemed doomed to death, gave the Calliope a rousing cheer, as with her superior engine power she steamed through the gap in the reef and passed out to sea.

The question of safety in life is a question of power, not merely to maintain your position under favorable conditions, but power to contend against difficulties and forces that would make you subject to them.

Our scientific men have discovered the same truth in medicine. Ability to withstand disease depends upon the vitality of the white corpuscles of the blood. These destroy the parasitic microbes. It is impossible not to inhale the germs of disease, but sufficient vitality in the blood makes them harmless.

Our main effort should be not to hold our own but to advance.

There is no such thing as standing still in the religious life.—*Daily Readings.*

Crystal Springs, Miss., Aug. 20, '99.

Our B. Y. P. U. was led yesterday afternoon by Bro. H. B. McDaniel and it proved one of our most interesting meetings. We are growing in number and interest. Pray for us that we may ever be faithful and zealous and that our Union may be an honor to His cause.

Yours faithfully,

Holding the Young People.

BY CHAS. J. KEVIL, PH. D.

In *The Watchman* of July 13th, I was greatly interested in reading the article on "The Dearth of Ministers." The ministerial subject is always an interesting one, because of its many phases; often more foolish than wise. The side especially attractive at the present, is the one briefly referred to in the article above mentioned, viz., the minister must be "taking with the young people." This plea is the more ridiculous because of its indefiniteness. What is it to be "taking with the young people?"

The general run of churches find their young people the recruiting ground, and these same young people forecast, to a very large extent, the churches' future. But to yield to the popular demand of being "taking with the young people" means, too often, letting down the bars of spiritual life and service, and inviting all forms of worldliness and commercial folly. But young people do not always want these things. They are not taught better, that is the fault. As one young lady said to my wife, when my church had decided to lay aside all worldly affairs: "I am so happy now, in my Christian life, for I have had time to attend to spiritual things. I knew no better at first, for I came here a convert and found all these things going on, and considered it all right. But I see the difference now."

If a minister must be sensational, and favor concerts, suppers, socials, parties, etc., just to attract and hold the young people, he had better study his Bible, and learn that the Holy Spirit cannot be in the church where these things are paramount. And what is a church without the Holy Spirit?

I know of a church where this very course of being "taking with the young people" was pursued for five years, and many young people were found in that church. But there were no solid Christian workers there; the little they built on Sunday was pulled down on Monday in some "church racket," that had more theatre in it than religious teaching. After five years of such training, a change occurred, and the new pastor was totally different. His aim was the Church for Christ and the salvation of souls. The members generally welcomed the new order of things, and as the church met to worship and praise and work in the Holy Spirit the tide of spiritual life rose till souls were born for Jesus, and the worldly aims and counsels to

hold the young people fell before it. There is no difficulty in holding the young people who are growing up under the new order of things, and are taught to serve God and worship only Him. But alas! the five years' training on the young people of that period bore fruit in protest and criticism against holy things, and today these are the greatest hindrances to the church's spiritual progress.

The moral is plain—to yield the high and noble calling of the children of God to the dangerous, yet popular, demand to have some fun to hold the young people is the most awful calamity that can befall either pastor or church.

I am persuaded there is power in the old gospel to satisfy every longing of the heart, and to produce truly happy lives.

This spiritual way is the only one to interest and keep and save our young people.—*The Watchman.*

The B. Y. P. U.

At Crystal Springs is growing in numbers and interest. Yesterday was a red letter day. Fifty enthusiastic young folks met at 4:30 to discuss "What can we do to help our pastor?" or, Holding up the pastor's hands." Lesson found in Exodus 17: 1-13. The meeting was led by Miss Pearl Palmer and was ably led. Miss Florence Tillman read a paper, after which a motion was made and carried that we request *THE BAPTIST* to publish it. Many of the members are getting the B. Y. P. U. badges showing thereby to the world where they stand. Many are also taking *The Baptist Union*, the organ of the Association. It was brought out in the discussion yesterday that B. Y. P. U. A. stood for B—boost Y—your P—pastor U—up A—always.

Let us hear from other Unions in the State.

Mrs. MAY McCOMB.

Pres. B. Y. P. U. Crystal Springs.

Why I Am a Baptist Only.

A DREAM.

BY R. G. HEWLETT.

No. 1.

As I traveled through the Teasom land I chanced upon a pleasant place in the shadow of a great rock in that weary land. There I lay for a short rest, and falling asleep I dreamed a dream.

There came to me an old man with white locks and a long gray beard that descended to a girdle that he wore about his loins. He was the most benevolent looking

man I ever saw. He thus addressed me:

"Friend, whence art thou and whither bound?"

I replied that "I was from the Unknown Land. That I was born there. That whither I was going I knew not. That probably I was traveling in a circle and would finally return to the same country whence I came. That I saw but little farther ahead than the end of my nose and could not tell today where I would be tomorrow."

"Here is a book," said he, holding up a little volume, "that will tell you all about yourself, whence you came, why you are here, and whither bound. It will serve you as a guide through life. You are welcome to it, free of cost, if you will accept it. Here is a telescope also that should go with the book to make it profitable. By it you can look ahead in many dark places and thus be aided through many difficulties."

I readily accepted the offered gifts, promising to be guided by them. With a kind admonition to be watchful, and a promise that we should meet again, the old man left me.

Opening the book I saw therein a "Map of Time" with a guide line through it and running on into "The Land of Eternity." This line seemed to run just about where I was. I arose and traveled on along this "Guide Line." I soon came to a large body of water that seemed to be boundless, as I could not see across it. Looking on the map I saw that it was "The Sea of Time." That part of the sea nearest to me was almost covered with boats and ships of all kinds and sizes, from the smallest oyster shell to the largest sized battle ship.

Many of these vessels lay near the shore at the point where I came to it. But they extended to the right and left as far as I could see. Many of them were sailing about in various directions, and seemingly in much confusion.

There was a vast multitude of people, that could not be numbered, gathered along near the water's edge, waiting to pass over this sea. All the vessels were clamorous for passengers or hands as the case might be, and many drummers were circulating among the people seeking customers for the ships they represented. Besides these there were many men standing on the decks of the boats, crying, "Here! here! come right aboard here! This is the good ship that will take you all over, safe to the other side."

Besides these, there were all

kinds of things, that were calculated to draw the crowd, such as banners flying, and musical instruments playing of all sorts, from a monkey and a fiddle and a hand organ up to tin horns, and drums, and fol de rols, etc.

Many grown people, that ought to have had more sense, like children were so tickled by the exhibition, that they rushed on board the vessels without knowing where they were going, nor what for.

I stood and mused long on the scene before me, but finally remembering that I should journey on, I looked to my map and saw that the guide line went to the right along the shore for some distance and finally entered a large, splendid ship, that lay near the shore. There were all kinds of names printed on the vessels, that I read as I passed on. Names so numerous and various that it would have taken quite a book to contain them all with their meanings. I was several times annoyed by the "Ship Drummers" as I walked on. These proposed to take me across, all the way, from \$1,000 down to a nickel. But I was too old to be enticed by their offers, and could not be persuaded, as I was determined to go on board no ship, save the one entered by the guide line.

Reaching a high point, I looked across the sea with my telescope, and saw that the other shore was bounded by a low range of black hills, enveloped in fog, so that nothing could be seen beyond. I was surprised to see no landing place, but looking at my map I saw that the guide line stretched away to the right. Following it with my telescope I saw that it passed into a narrow opening, between the mountains, and entered what seemed to be a boundless ocean beyond. These were marked on the map, "The Strait of Death," and "The Ocean of Eternity."

"So it seems, we must pass through 'Death' to reach 'Eternity,'" I said musingly to myself. "That is true," said a voice at my side.

Turning, I saw my friend of the book and telescope. "We have met sooner than I expected," said I. "Perhaps," said he, "but there is your ship at the next point and as you do not know when it will leave for the other shore you had better go on board."

Looking at my map I saw that he was correct, for the guide line here entered a splendid ship, the finest one by far of the whole lot, and it was the last one in the row to the right. I had passed all the others.

"How is it," I asked, "that there is no guide line entering any of the other ships?"

"Because this is the only ship that will ever pass out of 'The Sea of Time' into 'The Ocean of Eternity.' As it is the only ship of divine make it is the only one that can pass the 'Strait of Destruction' (Death).

"What will become of all the others?" I asked.

"They will be destroyed. Many will sink at this shore. Others will start on the voyage across: to be wrecked. A few may possibly reach the other shore. If they do they will there be wrecked upon the 'Rocks of Destruction.' The bottom of 'The Sea of Time' is covered with the wreckage of such craft as you see yonder."

"What will become of all those people taking passage on those ships?"

"Some of them, many I would gladly hope, will be picked up by this ship that you are going on board. But the great majority of them will perish in the wreckage of their vessels."

I was made very sad by this information and the sight of the thousands that were rushing aboard those doomed vessels, going as sheep to the slaughter, little dreaming of the fate that awaited them.

"Why do you not tell them of their danger?" I asked.

"They have been told, but are heedless. They have had the same offer of 'The Guide Book and Telescope that you have had, but rejected them. They prefer following delusions and their own sweet wills to being guided by the wisdom of a Solomon. But come, let us go on board the ship."

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August 31, 3m

Ministers & Churches.

RATLIFF'S CHAPEL—I began my annual meeting on the fifth Sunday in July at Ratliff's chapel. On account of sickness in the neighborhood I closed Thursday night. No accessions, but we left quite a number inquiring the way of life.—S. MORRIS.

NEW SALEM—My next meeting began the first Monday in August, at New Salem. Brother R. H. Purser, of Wesson, assisted, and what a revival we had. Brother Purser did some of his best preaching. He left us on Friday. The visible results were three for baptism and church much revived.—S. MORRIS.

MISSISSIPPI SPRINGS—On August 26th, I began my meeting at Mississippi Springs.

The Lord was with us, and we had one of the best meetings I ever engaged in.

We had seven for baptism—some of the happiest converts I ever knew. We are trying to become self-sustaining as a church.—S. MORRIS.

BOWLING GREEN—Whereas, Bro. W. L. A. Stranburg has been earnestly laboring with us in the Gospel ministry.

Resolved 1st, That we, the "Bowling Green Baptist church," tender to him our sincere thanks for his labor of love.

Resolved 2nd, That we have been spiritually benefited during the services rendered by him; we therefore, commend him as a true Gospel minister wherever he may go, and pray that the hand of God, in this great work, may lead him, and that he may win many souls to Christ.

Resolved 3rd, That he not only occupies a place in our affections as a brother, but we extend to him an open invitation always as a welcomed guest in our homes, and in our common house of worship.

Resolved 4th, That we extend to Brother Stranburg a cordial invitation to help us in our meeting in 1900, the Lord willing.

Resolved 5th, That these resolutions be spread on our minutes, and that a copy be sent to THE BAPTIST for publication.

ALLEN TATE, Chairman,
M. L. GULLEDGE,
SUE MOORE.

LEESBURG—Have just ended my sixth week in meetings. Results, about thirty baptisms, and quite a number by letter and restoration. Have been with Brother W. R. Cooper at Leesburg this week, where we had a good meeting.

OAKDALE—Also, Brother J. B.

Lawrence has been holding a meeting with Oakdale church, where ten souls were buried with Christ in baptism, and two otherwise received.

My work is in a prosperous condition. Good meetings have revived the brethren, and souls have been born into the kingdom.

CENTER RIDGE—No more noble band than those at Center Ridge can be found; have done their part as to pastor's salary and otherwise, and are ever ready to do their best.

ROCKY SPRINGS—The brethren are doing well here. Have contributed ten or twelve dollars to Orphanage, and six dollars to State Missions, and have started well on pastor's salary.

The Lord's blessings rest on the brethren, His own work, and THE BAPTIST.

Fraternally,
R. D. MAUM.

HOPEWELL—We have had protracted meetings at all three of my churches this summer. We began at Hopewell church, fifteen miles west of Louisville, on Saturday before the fourth Sunday in July, and continued nine days. Bro. W. H. H. Fancher came in on Monday morning and preached for us four days, morning and evening. His preaching was eminently scriptural, and to the pleasure and profit of those who heard him. It rained almost every day and night until Thursday night. It then cleared off.

FELLOWSHIP—We had a fine attendance and a good interest had started before Bro. Fancher left us, and continued to the close. As a result the membership was revived—three baptized and one restored to fellowship.

SILAM—Then we went to Silam Saturday before the first Sunday in August, where we found a Methodist quarterly meeting in progress, which continued until Sunday. Then we began our meeting in earnest Sunday night. Bro. E. B. Miller came out on Monday morning and remained with us till the close. While somewhat feeble he preached with power and efficiency, to the delight of his auditors. The meeting continued nine days with good attendance and immensely hot weather. The church was revived and had fourteen added to her membership—eleven by baptism and three by letter. Among this number were five heads of families—three of these prominent men in the community, and two excellent women. One of the men had for years been a noted infidel. We feel that from

these new members the church will be greatly strengthened. This meeting is considered, by those competent to judge, the best that this church has had for years.

HARMONY—On Saturday before the third Sunday in August, we began at Harmony church (located between Artesia and Columbus) where we continued seven days.

Bro. M. K. Thornton, pastor at Starkville, arrived on Monday and remained until the close, preaching with great power and acceptance. The white community here is very small indeed, and the membership of the church correspondingly small. So having counted, before the meeting began, we had decided that we could not expect to receive more than three or four members at the most; but others came from a distance, and we baptized six at the close. The membership was greatly revived and left in fine hopeful condition. On the whole, I regard my churches in the best condition that they have been for years. I enjoyed the meetings greatly myself, and especially the preaching of my three excellent brethren. They are all three earnest, faithful and able gospel preachers, and the very men we wanted. I wish here and now to express publicly my thankful appreciation, and that of my people to each of them. To God be all the glory now and forever!

H. J. VANLANDINGHAM,

Pastor.

CRYSTAL SPRINGS—We are still enjoying the results of our revival. Last Wednesday night I baptized five men, three of whom were heads of families.

The Sunday School lacks ten of having doubled its attendance within the last few months. Twenty of the scholars were baptized recently. Twelve new scholars reported in attendance yesterday. The B. Y. P. U. is growing in interest.

The Copiah Association meets Thursday, 31st inst., and our church hopes to be well represented, as twelve messengers were appointed yesterday. Hope to see at least one of the editors present.

We have an interesting Sunbeam Society, which hold bi-monthly meetings. They voted yesterday to send five dollars to the orphans.

W. A. McCOMB.

COUNTY LINE—The first Saturday in August we began our meeting of days, at County Line church Rankin county. Rev. H. K. Farmer, of Westville, was with us and did all the preaching after the first day. His discourses were of the old time sort, that were a feast to

God's children, and warnings and admonitions to the unconverted.

The church was much revived, one added by letter and ten by baptism.

I have been preaching to this church eight years, and I feel that the future is more promising than at any time in the past.

GOOD WATER.

Last Saturday, I began a meeting of days at Good Water church, Simpson county.

Rev. J. C. Buckley was with us there part of the time, and preached some very able sermons. The writer did the preaching the first day and the last day. Church much revived, one restored, eight baptized. This is my second year as pastor of this church. The membership numbers one hundred and sixty, and is scattered over a large territory. There is a bright and promising future for Good Water. Yours in service,

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If so, before making your arrangements, call on the agent of the Mobile and Ohio Railroad and see what low rates he can make you to all summer resorts. Summer tourists tickets will be on sale from now until September 30th, and are limited to October 31st, 1899.

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To arouse a Dormant Liver and secure permanent regularity of the Bowels, use Dr. M. A. Simmons Liver Medicine.

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Eating Sores, Tumors, Ulcers, Cancer of the Nose, Eye Lip, Ear, Neck, Breast, Stomach, Legs, or Arms, are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood diseases, Persistent Sores, Blood and Skin Diseases, Scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm). Skin Eruptions, Blisters, Red or Brown Patches, Blotches, Catarrh, Rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. does not contain vegetable or mineral poison. For sale by druggists everywhere. Large bottles \$1, six for \$5. Send 2 stamps for postage on free sample bottle, which will be sent by return mail. When you write, describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta, Ga.

Deaths.

M. L. Boone.

M. L. Boone was born in the year 1820, died July 22nd, 1899. He was in his 79th year. He had been a member of the Baptist church for more than forty years, and had served as deacon for twenty years with great acceptance. He was foremost in every good work, and never lost an opportunity to show his faith by his works. No man ever had a stronger sense of right, and it found an expression in every act of his life. He came as high living up to the Golden Rule as any man I ever knew. The law was to him only a protection.

The writer had the privilege of often being at his bedside during the last month of his life, and to behold how tamely he submitted to the will of God. His faith grew stronger until the end. Never did we see the spirit of Christ more beautifully exemplified than in his sickness and death, and in this he leaves to his long line of posterity a heritage that is worth more than gold.

He leaves behind him a wife, four sons, and four daughters, and a host of grand and great grand children, to mourn that he is no more on earth, but to rejoice that he will live commensurate with God in heaven.

His remains rest in the Clear Creek cemetery, Rankin county, Mississippi, to await the resurrection of the just.

W. H. BOONE.

Delilah Kelly.

Sister Delilah Kelly departed this life June 5, 1899, aged 92 years.

She was one of the pioneer Baptists in this section of country, she being one of the little band which organized Pleasant Hill Baptist church, Copiah county, Miss.

Sister Kelly lived a consistent Christian, till God saw fit to call her home.

She leaves several children and a host of relatives and friends to mourn her departure. We bow in resignation to the will of Him who doeth "all things well."

Done by order of the church in conference.

T. J. BARKSDALE,
M. E. FURK,
W. H. THETFORD,
Committee

Mrs. S. A. Vaughan.

Mrs. Seletia Ann Vaughan was born near Macon, Georgia, November 14, 1813, died at Escatawa, Mississippi, August 23, 1899. Age eighty five years, eleven months, and fourteen days.

One well ripened with years and grace has fallen. She was indeed a true mother in Israel. Sister Vaughan, at the time of her death, was a devoted member of the Escatawa Baptist church.

Two noble Christian graces characterized her life—consistency and spirituality. Always devoted to Christ and His cause, and helpful to all with whom she came in touch, her life was a living testament of the power of Christ's grace.

May her relatives and many friends profit by her godly life, and await the happy reunion beyond the grave.

J. F. BYNUM.

The Dangers of a Malarial Atmosphere may be averted by occasionally taking Dr. M. A. Simmons Liver Medicine.

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When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

Consider the Main Question

BY R. J. W.

When we attend our associations this fall, let each delegate ask what is the main question to be considered. While the fellowship of the brethren is sweet, and should be enjoyed, we come together for work, and should see to it that our meetings are not held in vain, but redounds to the glory of God. The great work of the churches individually or collectively is the advancement of the Master's kingdom. Associations were organized to promote this. Other objects may be introduced, but the great work of all is giving the gospel to a lost world. This being true, how strange in reading the report of an association to find a sentence like the following: "The report on Home and Foreign Missions was received the last evening, but as the brethren were tired and wanted to go home, there was no discussion." Three days given to other interests, and the great theme of giving the gospel to a lost world not considered at all, except to have a dead report read, and then buried in the minutes. What would Paul think if he could attend such an association? What does Christ think?

Now let us consider how you can correct this evil, if it has been going on in your association.

1. Make up your mind before going that this great work shall have careful consideration at your meeting.
2. Make arrangements beforehand. Write to one or more earnest brethren in or out of the association, and ask them to come prepared to speak.
3. Get tracts and sample Journals and distribute them freely. Take subscriptions for the Journal. Talk Missions at the homes and around the dinner table in the grove. Tell the latest (missionary) news. People will enjoy hearing it and become interested.
4. See that a committee on Arrangements is appointed early in the meeting of the body, so that all interests may be considered. Then see this committee and arrange for Missions to have a good time for its consideration. It is wrong to put this great interest off to some inconvenient time, and allow only a half hour when two hours would scarcely be enough.
5. Call on several brethren to be prepared to make short talks or ask questions when the subject comes up for discussion. Any live pastor or layman can speak on this subject if he can speak at all.
6. Have several good mission-

ary songs, and get all to sing them as if they believe that all the world is to be won to Christ.

7. Do not forget to pray for God's blessings on the workers and the work. The spirit of prayer is the only right spirit for a missionary meeting. Have several earnest brethren to lead in prayer.

If properly conducted, the great meeting of your association will be when with heart of love you reach out in Christ's name for the salvation of a lost world. If this spirit takes possession of your association, then you need not fear for other interests. Let the main interest be kept prominently to the front.

Ministerial Education.

THE NEW COTTAGE.

Material for our new minister's cottage is now coming in. Work on it will commence soon, to be finished by the 20th of September. We beg our friends please to help us now with their contributions. Of subscriptions made at the convention only about \$45 has been paid thus far. The cash collection was \$17.40; an unknown friend gave \$10.00; Dr. Dargan gave \$5.00; Fellowship church, \$9.20; Rodney church, \$10.00; Greenville Sunday school \$5.00, and H. A. DuBoise \$5.00. Besides this we have a little money on hand, making \$115.00 with which to begin the new cottage.

Please note, all the money spent on this new cottage will be counted as part of the \$10,000 College improvement fund. That will perfect to the denomination its title to all college property here, without reserve, and in fee simple forever. See Convention minutes, page 21.

We earnestly beg the friends of ministerial education to help the work at every Association; to see that it is well represented; and collections and subscriptions taken up for it. Ministerial education sure is foundation work; it is important work; and it is your work, friends. Then help us liberally for Christ's sake.

A record of the last session's work of the Board is in State Convention minutes pages 9 and 10.

GEO. WHITFIELD, Secretary.
Clinton, Miss. Aug. 30, 1899.

Sister Johnston writes that Bro. J. R. Johnston has been ill of fever for more than ten days, but is now convalescing. He wishes his brethren to know that it will be several weeks before he will be able to assist in meetings. We trust he will speedily recover.

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Arrange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

\$1.25 to \$2.50 Per Acre, and on Terms to Suit the Purchaser.

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